This is wonderful + worthy of deep thought

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ESTABLISHED 1872—No. 15 PITTSBURGH, PA., MARCH 27, 1919 Subscriptions Payable in Advance

THE WORLD HAS ENDED

"MILLIONS NOW LIVING WILL NEVER DIE," SAYS RUTHERFORD AS HE GOES TO PRISON FOR 20 YEARS FOR HIS PREACHING

NEW DISPENSATION HERE, IS WARNING GIVEN BY HIM

Joseph F. Rutherford, President of the International Bible Students Association and successor to the late Pastor Russell, is unquestionably the ablest layman Bible lecturer in America. He has been heard by multitudes in all the more important cities of the world. An able lawyer, he sacrificed his lucrative practice and gave eleven years, the best of his life, in helping others to understand God's great plan of salvation. All this he did absolutely without money consideration. The opinion prevails that he is thoroughly hated by the Roman Catholic hierarchy and the truculent Protestant clergy because of his boldness in declaring the truth as he understands it, which generally conflicts with the creeds of Christendom.

With seven others, also officers and leaders of the International Bible Students Association, Mr. Rutherford was in the Federal prison at Atlanta, Ga., before being granted bail, eight months, serving terms of 20 years for alleged violation of the war measure known as the Espionage Act. They were even denied bail pending the appeal of their case.

The offense was the publication by the Bible Students Association, of which they were officers, of THE FINISHED MYSTERY, the seventh volume of Pastor Russell's works, universally known under the serial title of "Studies in the Scriptures." The book is strictly a Bible Commentary, and explains certain portions of the Scriptures which expose hypocrites.

We submit herewith one of Mr. Rutherford's lectures, delivered February 24, 1918, at Clune's Auditorium, Los Angeles, Calif., shortly before he was indicted. Over 3,500 persons packed the building to its doors, while thousands in the streets clamored in vain for admittance. We also publish in this issue a letter written by Mr. Rutherford at midnight preceding his removal to the U. S. Penitentiary. These throw some light on the character of the man and his associates. READ THEM, and then give your answer to this question: DO LIBERTY-LOVING AMERICANS FAVOR THE IMPRISONMENT OF SUCH MEN, AND THE COMPELLING OF THEM TO ASSOCIATE DAILY WITH THE VILEST OF CRIMINALS SIMPLY BECAUSE THEY DARED TO EXPLAIN CERTAIN PARTS OF THE BIBLE AS THEY UNDERSTOOD IT, OR SHOULD THEY BE SET AT LIBERTY?—Editorial Note.

The masterful address of J. F. Rutherford, President of the International Bible Students Association, delivered to 3,000 people in Los Angeles just prior to his indictment, which resulted in his imprisonment to 20 years in the Atlanta Federal Penitentiary, follows. His subject was "THE END OF THE WORLD—Millions Now Living Will Never Die." It was published next day in the Los Angeles Morning Tribune and other papers, causing a sensation throughout the country. Mr. Rutherford said:

In presenting this subject I realize I am laying myself open to the attacks of the clergy as a class, because if my conclusions are correct, their jobs as clergymen are about ended. But I feel sure that when the subject is fully understood, and its import realized, every honest person will rejoice that the old order has served its time and a new and better is at hand.

The best man on earth, the one who holds the highest position before God, is the honest preacher of the gospel. On the contrary, the man who poses as a teacher of the divine word, and then leads the people into error and away from the Bible, is a great menace to society.

There are good lawyers and bad ones. There are good clergymen and bad ones. But the one who takes offense at my speech places himself in the category of the bad.

In presenting this argument I am compelled to take issue with many modern clergymen, but I do so in the spirit of our Lord and Master, believing the hour has struck when the people must know the truth.

For nineteen centuries Christians have looked for the world to end. Many clergymen have mistaught them on this subject. The great John Calvin taught that when the world ends Jesus would appear, set the earth on fire and literally destroy it and everything in it, except the wicked would be given some kind of immortal bodies that they might continue to roast forever.

Subject Mostly Disregarded

For many centuries clergymen held these views; and some of them still so teach. But the great majority disregard the subject entirely, many of them considering it beneath their dignity even to discuss it.

The earth will never be destroyed. "God formed the earth to be inhabited; he made it not in vain." "The earth abideth forever."

The word "world" as used in the scriptures does not mean the literal earth, but means a condition of society, or order of things prevailing during a stated time. St. Peter describes the first world, which he says was destroyed by water. The second world he also stated would be destroyed. God, through his prophets, foretold how this world would pass away.

Prophecy is the history of the world written in advance. The student of the divine word is able to interpret prophecy in the light of history, because it is then fulfilled. God caused the prophet Daniel to record the history of the world from the beginning of the Gentile dominion until the coming of the Messiah's kingdom. Daniel "heard, but understood not," because the time was not due. God told him to close up the prophecy and seal it until "the time of the end." The time of the end embraces a period of more than a hundred years. It had its beginning when Napoleon Bonaparte denounced the satanic theory of the divine right of kings to rule.

Period Ended in 1914

The "Gentile times" is a period distinctly marked out in the scriptures as 2520 years in duration. It had its beginning when Nebuchadnezzar established the first universal Gentile government, 606 years before Christ. Of necessity it ended in the fall of the year 1914.

We now submit fourteen reasons why the world has ended, in proof of which we give the testimony of Jesus, the greatest teacher that ever lived. Every man who believes in God, and believes the Bible, and believes Jesus is the Son of God, and that he spoke with authority, will be convinced the world has ended. Of course "higher critics" and teachers of evolution concerning man will not believe.

Five days before the crucifixion of the Master his disciples approached him privately and asked this question, "Tell us, what shall be the proof of the end of the world?"—Matthew 24:3.

The Gentiles had a lease of power for a stated period, and when that time expired there began proceedings to oust them. The time expired in the fall of the year 1914; referring to which, Jesus said, "The nations were angry and thy wrath is come, and the time of the dead, that they should be judged." Exactly on time, ambitious rulers of earth, goaded on by Satan through his various emissaries, started the great world conflict.

Whole World on Fire

Further answering the disciples' question, "Then said Jesus unto them, Nation shall rise against nation and kingdom against kingdom, and there shall be famine and pestilence and earthquakes (symbolical revolution) in divers places. All these are the beginning of sorrow."

Most of the nations erroneously call themselves Christian; and, as a whole, the nations are designated as Christendom. These nations have arisen against each other, although claiming to worship the same God—"kingdom against kingdom," Catholic against Catholic, Protestant against Protestant, in the bloodiest conflict that the world has ever known. The New York Herald announces that the earth's population is 1,691,751,000. And of this entire number only 188,000,000 are of neutral nations. The whole world is on fire.

Further answering the question Jesus said, concerning the Jewish people, "They shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Every devout student of prophecy for centuries has understood that the return of the Jews to Jerusalem would mark the end of Gentile dominion—the end of this world and the beginning of a new order.

Jews and Gentiles have looked for this. Nathan Straus, the grand old man of American Jewry, in a speech in Cooper Union, New York, recently said: "We are living in an age when we are about to realize the two-thousand-year-old hope of the Jewish people; and I am especially glad that we are witnessing the spectacle of the whole world applauding and approving, and supporting our great purpose to reestablish the Jewish people on their own soil."

Recognition Not Accident

Recently Mr. Balfour addressed a letter to Lord Rothschild of London, announcing the decision of the British cabinet to favor the establishment of a government for the Jews in Palestine, and that both English and American governments are committed to that policy when the war ends. Commenting on this, the American Jewish Chronicle said: "Whatever the consequences of Mr. Balfour's letter, it is clear this document means the turning point in Jewish history and may inaugurate a new and glorious chapter in the life of our people. It is by no means pure accident that two mighty Anglo-Saxon nations, Great Britain and the United States, should be the first among the great powers to recognize the Jews' right to a national homeland of their own."

Only two months ago the British army wrested from the Turk the possession of the Holy City. It has passed from the Turk, never to be regained. For forty years, Zionists have been looking forward to this time; and in the last few weeks the Zionists have organized a committee that is actively at work in New York City raising money to establish a Jewish government in Palestine. Jesus gave this as one of the most conclusive proofs of the end of the world. He added: "This generation shall not pass until all these things be fulfilled," clearly meaning that the generation now on earth should not pass away without seeing the full establishment of the new order of things.

As additional evidence, Jesus said: "The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then the end shall come." This has been fulfilled. The Bible has been translated into every known language and carried to every nation on earth. The clergymen used to tell us that all the world must be converted and brought into the church and then the end would come. But that is not what Jesus said. He stated that the testimony would be given as a witness to the world, and then the end would come.

In further reply to the disciples' query Jesus said: "As it was in the days of Noah, so shall it be at the end of the world." He then add in substance that the people gave little heed to Noah's proclamation of the end of that world. Again he said that the day would come on the people "as a thief in the night"—stealthily, quietly.

For 120 years Noah told the people the world that then was would end; and they scoffed at Noah and mocked him. At the present time of distress, and when the people greatly need comfort, the clergy as a class not only fail to tell the people the meaning of this terrible trouble—that the world has ended and the Lord's kingdom is at hand—but they treat the subject with silent contempt and scoff at any one who dares discuss it publicly. Of course there are exceptions to the rule; but they are very few.

Manifesto in London

When Jerusalem fell into the hands of the British army, this, together with the great influx of Jews to Palestine, caused a few clergymen to meet in London and issue a manifesto, which was published throughout the world, to the effect that the return of the Jews to Palestine indicates the near establishment of the Lord's kingdom and the end of the world.

An enterprising reporter of the Chicago Herald interviewed a large number of clergymen on the question, almost all of whom scoffed at the thought. Many of them said, "I feel the present war has no more bearing on the second coming of Christ than other wars and revolutions have had." In other words, "things continue as they were from the beginning."

"Why is this so? Why is it the clergymen thus scoff?" many ask. And the Apostle Peter answers: "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior; knowing this first, that there shall come in the last days scoffers, walking after their own desires, and saying, Where is the proof of his presence (and the end of the world)? for since the fathers fell asleep all things continue as they were from the beginning of creation. For of this they willingly are ignorant."

Develop Side by Side

As further proof, Jesus said the true and the false Christian should develop in the churches side by side and that in the closing days of this world the true would be gathered together unto the Lord and the others would be bound in a church federation, without regard to truth. He designated this work in the close of the world as a "harvest," and then plainly said, "The harvest is the end of the world." We now see a clear fulfillment of this, in that true worshipers of the Lord [are leav]ing former creed fences and study the Bible and seek to do the Lord's will. Whereas the church nominal unites with other institutions for popularity among men.

Additionally, Jesus answered the inquiry: "The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." In Revelation he gives us the key to these symbols; the sun representing the gospel of Jesus Christ; the moon picturing the Mosaic law dispensation, and the stars the great ecclesiastical teachers. How wonderfully this is fulfilled now! The gospel of Messiah's kingdom means that Jesus Christ gave himself a ransom for all, to be testified to all in due time; that during the gospel age the church is selected, and thereafter the benefit of Christ's sacrifice will be extended to all men, that all might have one fair and impartial trial for life.

J. F. RUTHERFORD
President of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION
Successor to the late Pastor Russell

Jesus Not Mentioned

This was taught by all the apostles, by the great Master, and foretold by the teachings of all the prophets. I dare say that not 3 per cent of the clergymen in the world today preach this gospel. Truly the sun is darkened. On November 13 last the New York American published a report of a great meeting at Carnegie hall, composed of Catholic and Protestant clergymen and Jewish rabbis. In that whole conference the name of Jesus, the great Rock of the Gospel, was not mentioned, because he could not well be referred to as the Redeemer without offending the Jewish rabbis. Hence others preferred to disregard the Lord. Dr. Finley, in a speech, is quoted as saying, "If we who believe in a God (mark, there is no reference to Jesus) cannot forget our differences and our difficulties in the face of the world hatred, what hope can there be? . . . . The time is coming for Protestant, Catholic, Jew and Gentile to co-operate to the end that every child [of] his moral and religious inheritance."

The sacrifices of animals under the Jewish dispensation foreshadowed the great sacrifice of Jesus, which clergymen generally repudiate, because they say we are creatures of evolution and have no need of the blood of Jesus. As ecclesiastical stars, their profession is above all others; but the great majority have fallen from the exalted position of teaching Christ Jesus and him crucified and have taken their part in the common politics of the world, as Jesus said it would be at the end.

Famine Follows War

As further evidence, Jesus said that famine should follow closely after the war. That the world stands face to face with a famine no thinking man will attempt to gainsay. The Literary Digest for February 9 prints four columns, under the big headline, "The World Starving to Death," and gives excerpts from the leading newspapers of Europe showing the fearful condition relating to the food supply. Editorially, that paper says: "The grim spectre of famine is stalking through the earth and there is hardly a land in which its dread presence is not felt." "A dangerous famine is creeping across Europe." America, with her vast domains, her fruitful fields and great stock farms, is forced to install a food administrator. We now have meatless Tuesday, wheatless Wednesday; soon we shall have "eatless" days.

Influenza Pestilence Foretold

As further evidence of the end of the world, Jesus said the great war would be followed by PESTILENCE. Probably before another year a great pestilence will sweep the earth, claiming many victims and bringing great distress upon many peoples. [How wonderfully has this prediction been fulfilled! Ten million souls constituted the war's casualties for a period of four and one-half years, but the influenza pestilence has claimed over twelve millions in less than one year. From the Esquimaux tribes to the Hottentots of the torrid zone this dread pestilence has claimed its victims, in many instances wiping out whole families.—Ed.]

Continuing, Jesus said that at the end of the world there would be "upon the earth distress of nations, with perplexity, the sea and the waves roaring, and men's hearts failing them for fear." Who doubts the fulfillment of this scripture in this very hour?

Commenting on the awful time through which we are passing, President Wilson before Congress said: "These are days of great perplexity, when a great cloud hangs over the greater part of the world. It seems as if great, blind material forces have been released which had for long been held in leash and restraint."

Everywhere government officials are perplexed, financiers are in perplexity, business men are in perplexity; and generally men's hearts are failing them for fear as they face the situation.

Bolsheviki May Spread

Again, Jesus stated that revolution would follow the war at the end of the world. Already the revolution has afflicted Russia, and the Bolsheviki threaten to carry the fight into all the earth. Germany will not be conquered by the British, American and other allied armies, because before that can be accomplished internal disruptions will destroy the German autocracy, and, according to Mr. Wilson, there will be no occasion to fight the German people.

The former American ambassador to Germany recently in an interview said: "A revolution is certain to follow in Germany. If they do rise, because of their great brutality, their greater beastliness, which exceeds that of any other people on earth, they will make the French revolution look like a picnic."

As a class, according to the scriptures, the clergymen are the most reprehensible men on earth for the great war that is now afflicting mankind. For 1,500 years they have taught the people the satanic doctrine of the divine right of kings to rule. They have mixed politics and religion, church and state; have proved disloyal to their God-given privilege of proclaiming the message of Messiah's kingdom, and have given themselves over to encouraging the rulers to believe that the king reigns by divine right and therefore whatsoever he does is right. So thoroughly has this been impressed upon men that the great law writer, Blackstone, incorporated in his commentaries: "The king can do no wrong."

Clergy Aided Kings

Ambitious kings of Europe armed for war, because they desired to grab the territory of the other peoples; and the clergy patted them on the back and said: "Go to it, you can do no wrong; whatsoever you do is all right." When the time came for these ambitious European rulers to rush to war the clergy applauded and approved. The seventeenth and eighteenth chapters of Revelation give a vivid description of the mixing of politics and religion, which is an abomination in God's sight. The whole is described as Babylon; and referring to the ecclesiastical systems that have departed from Jesus and the apostles, the Revelator declares: "All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her." The prophets of the Lord point out how that, because of this wrongful course, his indignation has fallen on the systems and the nations.—See Jer. 5:26-31, 23:19-22.

Further, Jesus pointed out that the demons would be released and that there would follow a time of trouble such as the world has never known—"no, nor ever shall be." And "except those days should be shortened, there would be no flesh saved; but for the elect's sake, those days shall be shortened." Thus the Lord shows that some will pass through this great time of trouble that is now on earth, and that there will never be another.

Little Hope in Creeds

The creeds of men, both Catholic and Protestant, have taught that every man must spend eternity in heaven, in purgatory, or in eternal torment. No other hope is held out. Only a small proportion of the soldiers on the battlefield even claim to be Christians. The creeds of Christendom, therefore, hold little hope for them. The Bible holds a wonderful hope. It teaches that Jesus, "by the grace of God, tasted death for every man"; that he "gave himself a ransom for all, to be testified in due time."

Jesus said, "My kingdom is not of this world." Therefore it is of the new, or future, world. He further said, "Marvel not, for the hour is coming in which all that are in their graves shall hear my voice and come forth; the good to a resurrection of life, the evil to a resurrection by judgments."

In other words, all shall come forth from the tomb to have an opportunity for life. The new order of things the apostle designates as "times of refreshing, times of restitution of all things." Death is the penalty for sin, and men have been dying because they could not avoid it. When the new order is established the Lord will give every man a fair and impartial trial for life; and they that render themselves in obedience to his laws shall be fully restored and shall live on the earth forever. Hence there are many now living who, turning to the Lord under the new order of Messiah's reign, need never die.

Present Hour Foretold

Three thousand years ago God foretold the great time of trouble through which the world is now passing. He said through his prophet, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy (not literal fire, but fiery troubles). And then (after that) I will turn to the people a pure message, that they may all call upon the

National Labor Tribune

Published by National Labor Tribune, Incorporated

J. H. VITCHESTAIN..........President and Business Manager
M. R. BOWDEN..........Secretary-Treasurer
E. E. WATKINS..........Industrial Business Manager

OFFICES—106 Walsh Building
434 Diamond Street.

Telephone..........Court

No paper discontinued until amount due is paid, as required by law, except at option of publisher.

Entered as second-class matter at Pittsburgh, Pa.
PUBLISHED EVERY THURSDAY.

All remittances should be made payable to National Labor Tribune, Incorporated

Address all Communications to
NATIONAL LABOR TRIBUNE
PITTSBURGH, PA.

J. H. VITCHESTAIN, Editor

name of the Lord, to serve him with one consent." (Zephaniah 3:8, 9.)

Why turn a pure message to the people unless they are to profit by it? Again, the Lord, through his prophet, declared, "And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people: and they shall say, The Lord is my God." (Zechariah 13:8, 9.)

Why bring through the fiery time of trouble one-third of the population of the earth unless he expects to give them some blessings? The Lord does nothing without a purpose.

St. Peter answers our questions, saying: "The heavens must retain Jesus until the times of restitution of all things, which God foretold by the mouth of all his holy prophets since the world began." (Acts 3:20, 21.)

Man Created Perfect

In the beginning God created man in his own image and likeness; therefore perfect in mind and organism. Restoration means to restore him to that condition of perfection. Again Jesus said, "All in their graves shall hear my voice and come forth." For what purpose are they brought forth? "To have a fair trial for life," the apostle answers. (Acts 17:31.)

This world has ended; a new one is beginning. And in a short time restitution blessings must begin. They will begin with the third part that the Lord brings through the great fiery trial. He begins his reign with a race of people in a dying condition. His reign results in restoring the obedient ones to perfection. The Apostle Paul says: "He must reign until he hath put all enemies under his feet; and the last enemy that shall be destroyed is death." (I Corinthians 15:25, 26.)

Referring to this same thing, Jesus said, "Whosoever liveth and believeth on me shall never die." And again he said, "If a man keep my saying, he shall never see death." (John 8:51.) These scriptures have never before been applicable. They must be applicable some time. According to the foregoing deduction, they must begin to have their application under the new order of things.

Hope for Afflicted

Shall the old man always be old, and the crippled and imperfect ones be in that condition throughout eternity? The Lord answers, "His flesh shall be fresher than a child's; he shall return to the days of his youth." (Job 33:25.)

When and how shall this come? Jesus himself answered, through John, when he said, "I saw a new heaven and a new earth; for the first heaven (ecclesiastical systems) and the first earth (order of things) have passed away; and there was no more sea (restless elements of society). And I, John, saw the Holy City, the New Jerusalem (the new order of things) come down from God out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

Clergymen have said, and still say, "We do not care to discuss this matter. It is undignified to discuss it." In this hour of great stress we call upon them to explain these scriptures to the people, and tell them something better if they have it.

Have No Answer

But they do not want to discuss the subject, because they know they have no answer. I challenge them to come out in the open and tell the people the truth. The prophet of the Lord shows they will refuse to do it. Long ago, the Lord said through his prophet, "The mighty men of Babylon have forborne to fight; they have remained in their holds (secluded places); their might hath failed them; they became as women." (Jeremiah 51:30.)

"But," says one, "the scriptures show (Matthew 24:44-47) that when the end of the world comes, the Lord would have one special servant in the earth who would tell the people these truths; and none such has appeared." In answer to that I tell you of a man who for forty years preached to the people without money and without price. His sermons were published in 4,000 newspapers; his books had a circulation exceeding that of any other book on the face of the earth; his last book, The Finished Mystery, foretold all of this trouble, the cause of it, and what will be the result. He delivered his last speech in this city in October, 1916. And while he proclaimed the message of truth to the people the clergy scoffed and mocked. But when their names have perished from the earth and they have been forgotten, the name and memory of Pastor Russell will live in the hearts of the people.

ROME IN POLITICS

The Papal hierarchy has been most virulent in its persecution of the International Bible Students Association. The reason for this is apparent. This association has been carrying on an effective campaign for many years, educating the people as to the aspirations of the Papal system in political and religious affairs of the world. These Bible Students have been warning the people of this country of the desire of Papacy to control American institutions, even as she seeks to control the governments abroad. Others have taken up the matter, and now we can scarcely scan a Protestant journal without finding some word of warning against the encroachment of the Catholic church into world politics. We quote the following interesting item from the Christian Leader of Jan. 7, 1919:

"It is no new thing that the Church of Rome seeks to control the political movements of any country in which it is strong enough to make it worth while to try. In the early history of our country, Rome was too weak to make itself felt, except in a small way in two or three of the states. But of late it thinks of itself somewhat as Germany has been doing—able to control the government and derive its own nourishment from the life of the nation. Usually it proceeds very slyly and rarely publishes its purpose to the world; but occasionally it forgets discretion and allows its inward thoughts to escape. One of our contemporaries has lighted upon an article credited to The National Catholic Register, which lets fall statements of facts and purposes which may well open the eyes of our people. The paper referred to congratulates itself and its readers in such paragraphs as the following:

"'It is God's plan that the Holy Father of Rome should be the temporal and spiritual head of His Kingdom on earth. It is the same today as in the time of the first pope. The best way to accomplish this is through political power, through religious education and service. God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, a Knight of Columbus of the 33rd degree, wields the greatest political power of any man in America; and as a true Catholic he is exercising the greatest trust which God has given into his hands for the glory of the holy church. Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson. This is the first time in the history of the country when the President and a great political party have openly sought an equal and honest alliance with the Catholic Church. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic Church; and that religious activity in the great American army shall be under the direction of the Knights of Columbus. This means the addition to the church of one million of the country's best and bravest young men, or at least their strong preference and sympathy for the Catholic Church.'"

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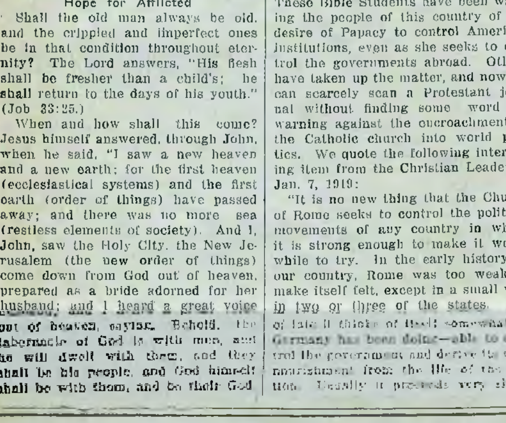

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INTERNATIONAL BIBLE STUDENTS ASSOCIATION, N. S., Pittsburgh, Pa.

Why the Bible Students Were Imprisoned

The case of the United States vs. J. F. Rutherford et al. is the fruits of religious intolerance; and the excitement attending the recent world war furnished opportunity for the perpetration of a great wrong. Public sentiment against the defendants and the association in general was worked up on the theory that they were spreading German propaganda. Nothing could be more false.

About 1875 the late Pastor Russell began to gather around him Christian people of all denominations, both Catholic and Protestant. This resulted in the organization of the International Bible Students Association, which is devoted exclusively to religious work. The principle governing this religious association (which may be called its creed) consists of the Bible as interpreted by Pastor Russell in his writings.

From 1879 until his death in 1916 Pastor Russell edited and published The Watch Tower, a semi-monthly journal devoted exclusively to Bible teachings. In 1886 he published Volume I of his Bible Commentaries, in the preface of which he announced that there would be seven volumes. He wrote much of the matter for Volume 7, but died without having published it. J. F. Rutherford was elected by the Shareholders to succeed Pastor Russell as president of this religious society; and during the first year of his administration Volume 7, The Finished Mystery, was published. A few isolated pages in this book formed the basis for the prosecution of Rutherford and his associates, resulting in their incarceration in the federal penitentiary. The charge in the indictment was conspiracy to cause insubordination, disloyalty and mutiny in the army and navy, brought under the war measure known as the Espionage Act. The character of these men will bear upon the question of intent with which any act or thing as charged was done.

Joseph F. Rutherford, a prominent lawyer, became interested in Pastor Russell's writings, and finally consecrated himself to the Lord. In 1907 he gave up a lucrative practice and went on the lecture platform under the auspices of the I. B. S. A. Being a man of some financial means, he gave his services free, supported himself and family out of his own private funds, besides donating money to aid in the work of the society. He made extended lecture tours through Great Britain and continental Europe, visited the Holy Land and Egypt, and other places of Biblical interest, and was heard by many thousands. He spent eleven years exclusively in this religious work, and at the time of his arrest was diligently directing the affairs of this great religious society along the same lines which Pastor Russell had pursued for years. He is doubtless the best known layman Bible lecturer in the world.

W. E. Van Amburgh, for more than fifteen years secretary and treasurer of this religious society, has devoted the best years of his life to Christian work.

C. J. Woodworth and G. H. Fisher, of Scranton, Pa., have been for many years active members of the I. B. S. A. Both are men of unusual ability aside from their wide knowledge of the Bible. After Pastor Russell's death these gentlemen were assigned the task of preparing for publication Volume 7 of Scripture Studies, known as The Finished Mystery. Mr. Fisher was also a member of the board of directors of this religious society and associate editor of The Watch Tower.

F. H. Robison, associate editor of The Watch Tower, is a lecturer of wide reputation. A. H. Macmillan and R. J. Martin are Bible lecturers well known throughout America. Mr. Macmillan was a member of the board of directors, while Mr. Martin was office manager of the society, which employs a large number of Christian men and women in its work. G. DeCecca was engaged as teacher and lecturer for Italian members of this religious organization.

All these men are full consecrated to the Lord and his cause. All have been exclusively engaged in this work from ten to twenty years each.

Shortly before the indictment the I. B. S. A. issued another paper, Kingdom News No. 3, in which proof was adduced that ambitious Roman Catholics, supported by dupes among Protestant clergy, were attempting to get control of American institutions.

The case came on for trial in June, 1918, when excitement was at its highest point concerning the war. Many fair-minded persons who heard the testimony declared a conviction impossible. Before the defendants could be found guilty it must be proven beyond a reasonable doubt that they had entered into a conspiracy to cause insubordination, disloyalty and refusal of duty in the military forces of the United States, and to accomplish this purpose had published The Finished Mystery, and had written letters with the intent to cause insubordination, disloyalty and refusal of duty. No such evidence was produced. Therefore the Court left it to the jury to infer such conspiracy from the mere fact of the publishing of The Finished Mystery and the writing of a few letters answering questions concerning the draft. On the other hand the evidence was undisputed that The Finished Mystery was published as the result of the arrangement of the Association made thirty years before the war, that the sole intent in publishing it was to explain the Bible, and that there was no thought in the minds of the defendants to interfere with the war. But the jury returned a verdict of guilty; and the defendants were sentenced to 20 years' imprisonment.

Has it come to the point in America that noble-minded, peaceable Christian gentlemen can be railroaded into prison and denied bail pending their appeal because they dared to tell the truth? Will America tolerate religious persecution such as Rome practiced during the period of the wicked inquisition?

Since the trial of these men there has been a studied effort on the part of certain officials to keep the facts out of the papers. Even The Watch Tower, the official organ of the I. B. S. A., was warned by secret service men that nothing favorable to the defendants must be published. The purpose seems to be to bury them in prison, deny them their constitutional rights and keep the public in ignorance of the facts. In no sense of the word are these men criminals. Yet they were compelled to associate daily with criminals of the vilest kind. They were taken away from the Christian work to which they have given their lives, and shut up in prison, there to die slowly. For what reason? Because their views of the Bible honestly and sincerely expressed do not conform to those of some others. These men are true patriots. Without money and without price they have devoted their lives to the welfare of their fellowmen. Their imprisonment is unjust, un-American, unrighteous. The very rights for which the fathers of this republic fought are denied these men. Even if their religion had interfered with the war (which is scarcely conceivable) the war has ended.

Why should they suffer further? Is it the desire to make martyrs of them in order to satisfy the grasping, intolerant spirit of Romanism and her allies? Liberty-loving people should demand the immediate release of these Christians. If they can be sent to prison, then the principles of religious liberty have ceased to exist in America. Let every liberty-loving American demand that these Christian gentlemen be permitted to freely serve the hundreds of thousands of Christian people who desire and need their aid and comfort.

How a Christian Can Suffer

This letter was written by J. F. RUTHERFORD, President of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION from his cell in Long Island City jail on the night preceding his removal to the Atlanta Penitentiary to begin his 20 years' sentence for publishing THE FINISHED MYSTERY, a commentary on the Bible prophecies of Revelation and Ezekiel.—Editor.

To the dear Saints in Christ Jesus:

So many of you have written me and my companions in bonds words of love, sympathy and encouragement, and our opportunity for writing is so limited, that we ask all of you to take this as an acknowledgment of your sweet messages. I know that like Onesiphorus (2 Timothy 1:16) you are glad to "refresh us," and that you "are not ashamed of our chains." And we, Beloved, count it a great privilege to suffer with Christ Jesus, our blessed Head, our Lord. Looking back, I praise the Lord for all the sweet privileges I have had of serving you, and the sweet fellowship in Christ I have enjoyed with you.

How wonderfully the Lord is fulfilling his precious promises to us! He bought us with the precious blood of his Beloved One. He guided us and drew us to Jesus, opened the eyes of our understanding, justified us and begat us to the divine nature; and there[illegible] members of the body of Christ. Our dear Lord then made us his ambassadors to represent him in this unfriendly world, to proclaim the message of glad tidings to all who have the hearing ear. What joy has filled our hearts as we have gone forth, conscious of the fact that we were representing our great King! True, the world has not known us, even as it did not know our Master. He said to us: "It is enough for the servant to be as his Master"; and thankful indeed we are that we have had this privilege. Some have had the hearing ear; and some of you we have had the privilege of showing the pathway that leads to life. I am rejoicing to see you standing steadfast in the faith.

Grateful For Past Privileges

On June 2, 1907, one year after my consecration, I entered the Pilgrim service; and on June 2, 1918, I delivered my last discourse before our trial. It was eleven years of blessed service; and how I thank the Lord for this privilege! And now, if I can only see and be with Jesus, how I shall delight to tell him of my deep gratitude to him and of my love for him for all these blessed privileges! I have seen you in distress and have wept with you. I have seen you in joy and rejoiced with you. I have endeavored to be faithful to my Lord; and because of my persistence in telling out the blessed message of the kingdom and the resurrection blessings coming to mankind I am called in question before the ecclesiastical and the civil powers of the world—another blessed favor the Lord has granted to me as his willing slave.

Brother Russell had promised the Seventh Volume. The Scriptures show that it must be published. When without self-seeking, but by the will of God, I was placed in the position of executive of the Society which the Lord had organized for his harvest work, I felt it my sacred duty and privilege from the Lord to see that the Seventh Volume was published. And when the Lord through two of his faithful servants (now my fellow prisoners) produced the manuscript, I felt that he had laid upon me the privilege and duty of seeing that this message went to his people. The book was published at a time of much opposition to the Society and its management. It was born in travail. The adversary has always opposed the progress of the work of the Lord. We are not at all surprised to find the storm raging about us at the time. Almost day and night we labored to get the book out and to you. Some of you had the opportunity of helping, and did so with gladness of heart. We give thanks to our Father and our Savior Christ Jesus for the privilege of having a part in publishing this, the last of the series of Studies in the Scriptures, which the people in the centuries to come will read with deep interest and profit and will give God the glory.

Brother Russell's last expression concerning the harvest was that it would end in the spring of 1918. We believed this; and believing it, we felt that the Seventh Volume must go out before the harvest closed. My attention was directed to Jeremiah 51:60-64. I understand it to mean that Volume Seven must go to the people; hence the organization to distribute it and the pushing of the work. You, beloved in the Lord, responded to the call and joyfully went forth as living stones tied to the book, and cast it amongst the people—into the waters of the Euphrates; and it sank down and illustrated how Babylon shall fall. Ten million copies of "Fall of Babylon" you distributed with willing hands. The sole thought in the mind of each of us was to do the will of the Lord of the harvest and finish his work before the night should come on. There never was a thought in our minds of interfering with the Government or of violating any law.

The spring of 1918 came; and the evidences began to increase that the harvest was closing; and the reapers were crying to each other: "Hasten the reaping, we pray." Forgetting your tired, sore feet you hurried on; and the Lord blessed you richly. Are you sorry now that you put forth such an effort? I am persuaded from the letters I have received that you are not sorry, but glad. Rejoice now, Beloved; the work of harvesting the church is done. The dark night is coming rapidly on, and soon we shall be home. There may be a little more work for the faithful to do in calling the world's attention to the message and in aiding the Elisha class. Ask the Lord to give you wisdom and to direct you; and he will do it.

Faithful Servants of Our Lord

More than twenty years ago Brother Russell told us what would happen. (See Z 1898, p. 95) True to what he then foreshadowed, Herodias, being angry and long desiring to destroy us, seized the opportunity made possible by the distress of the nations. Salome danced before Herod. The demand was made and duly met. You are familiar with the story of how many of our dear faithful brethren have been arrested and thrown into prison. It was charged that we were in the employ of the German Government. Our books were seized and searched for evidence; but none was found, because none ever existed. We were arrested and haled into prison, charged with conspiracy and sedition, the evidence being that we published The Finished Mystery and aided our brethren concerning the draft. We knew what would be the result. God had foretold it long ago. (Jeremiah 36, 37, 38) We knew that we were absolutely innocent. Not one of us ever had the thought of doing wrong. We were wholly absorbed in doing what we feel the Lord gave us to do; namely, to make known the message due to be published. Because of faithfulness to our duty I and my six companions find ourselves in prison cells. Are we repining? No, dear Brethren; we are happy. We have clear consciences, faithfully serving our Master and King. We hope and expect soon to make report to him. His approval alone we desire and crave. We count not our lives dear unto us, only that we may be counted worthy to see the Lord. We feel that we have fought a good fight; and if our work is finished, we await the judgment of our present Lord, whom we love and serve.

A brief history of the trial we have written. We are advised that seven who opposed the Society and its work during the past year attended upon the trial and lent aid to our prosecutors. We warn you, Beloved, against the subtle efforts of some of them to fawn upon you now in an attempt to get hold of the Society. Take heed to St. Paul's admonition in Romans 16:17, 18. Be gentle and kind, yet firm, with all. We have come to the end of the way. Let us take heed to what we have been taught.

Meekly Submissive to God's Will

In all this trying experience the Lord has repeatedly shown us that he is bearing us up in his hand. He has permitted seven of us to be sentenced together, for some reason known to him the eighth brother being left behind and not yet sentenced. We spent seven days and nights in the dark cells of Raymond Street jail, Brooklyn. Then we were removed to Long Island City jail, and placed in seven adjoining cells on the corridor. Here for seven days we have had fellowship together, being permitted to assemble in one cell every morning for our Bethel service. We have been treated very kindly here. And now on the seventh night in this prison we are informed that this is to be our last here, and that on the morrow we shall be taken to Atlanta. This journey will begin July 4, when all the allied nations are celebrating the birthday of the American nation.

During our imprisonment the other prisoners have been respectful to us and have treated us with deference. The officers have been kind. We have expected to be governed by the prison rules, and have gladly obeyed them in letter and in spirit. Not a tear of regret or of bitterness has been shed by one of the seven. We have wept for you, Beloved; we have sorrowed because of our separation from you. We have prayed much for you, that the dear Lord will protect you from the wolves and will take you safely into his fold. We know that he loves you more than we can, and that he will care for you where we cannot.

Sorrow not for us, dear Saints; for we are in the Lord's hands. Thus far he has led us, and he will lead us on. Your pathway may be fraught with many trying experiences; but remember his words, "Fear not them that can kill the body, but fear Him who may destroy the soul [new creature];" "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." I know that you are now counted by ecclesiasticism as the offscourings of the earth; and that you are a gazingstock while you are companions of prisoners. But forget all these things. Remember that our Master made himself of no reputation; that he endured the cruel cross, despising the shame, all that he might do the Father's will. What a blessed privilege, then, to be counted worthy of bearing some of the reproaches that fell upon him! God has favored you and us above the ancient worthies, who endured hardships, sufferings and persecutions far greater than we have endured. He has favored us above the angels of heaven, who desired to look into his plan, but were not permitted. He has favored us by calling us to the heavenly calling far above angels, powers and principalities, setting before us the greatest of all prizes. He tells us that we can have this prize only by passing through much tribulation, and that the feet members must have a goodly part of this persecution. Behold, then, the persecution and the prize; behold the cross and crown! We can have the latter only by gladly taking the former. Shall we then falter or fall back? I am persuaded of you, dear Brethren, that you will not falter; but that when the fiery chariot comes near, you will gladly take to it. It is the greatest privilege ever to get into that chariot. It means a home of glory; it means a crown of life; it means to see and be like Jesus; it means to behold the face of the great Jehovah.

Longing for the Day

Poor blind world. It is mad. It is drunk with the wine of Babylon. It is staggering now like a drunken man, and is about at its wit's end. (Psalm 107:27-29) Soon the Prince of Peace will speak to the raging waves of the surging masses, and then quietness and calmness will result. Then will follow the desire of all honest people of all nations. If we have withstood the storms and have been faithful to the Lord, we may have a part in blessing those who have used us ill because they did not know us, even as the same class did not know our Master.

The dark night is at hand; but remember that it is darkest just before dawn of the bright day. Soon the Sun of Righteousness will fully arise with healing in his beams; and if we have proven faithful, we shall experience the sweet promise of our Lord, who said: "Then shall the righteous shine forth as the brightness of the sun in the kingdom of the Father." (Matthew 13:43) Then will the world know us, not as seditionists, but as true patriots; that we are not enemies but friends, anxious to do all for mankind. The Lord has promised that the world shall know who has been born in Zion. (Psalm 87:5) Will you be born there? I hope you will. I hope I shall see you there. Then will be fully appreciated the words of our dear Brother St. Paul that "these light afflictions endure but a moment, and they are working out for us a far more exceeding and eternal weight of glory." (2 Corinthians 4:17) Now you are despised and hated of all nations; and now is the time to remember the words of our King: "In patience possess ye your souls"; "He that endureth to the end the same shall be saved."

Exhortation to Loyalty

We have beheld the degraded characters in these prisons. We walked by a prisoner who boasted that he had murdered his fellow man. He was sentenced to ten years. Seven men were there who had given their all to help mankind; and they were sentenced to twenty years on four counts, or eighty years each. We have beheld much sorrow and suffering. What joy awaits mankind when "the ransomed of the Lord shall return [from death and degradation] and come to Christ with songs of joy upon their heads!" What joy to have a part in returning and blessing them!

Beloved in the Lord, the history of the ages is behind you; and a sad history it is. The glories of eternity are before you, and its grandeurs are beyond the dreams of man. Long have we hoped and prayed for the coming of God's kingdom of righteousness. We are standing at its very portals now. Let us hold fast a little while, and we shall enter into the presence of our King. Then by his grace we shall see him face to face. Oh, that will be glory for me and for you!

The guard has graciously granted me a candle in my cell, this being my last night here. It is past midnight; my candle is burning low, and I must close. Never have I loved you so much, and never have I desired so much to talk to you.

And now tomorrow, as prisoners for the truth's sake, we go to Atlanta. We go in the strength of the Lord. We seven have learned to love each other with an ever increasing love. We may not again see you in the flesh. We commend you to the gracious and loving arms of our Father and our Lord Jesus Christ. Oh, how my heart yearns to do something for you! But our dear Lord will do what I cannot. His grace, peace and love be multiplied unto you. Be faithful, be brave, be loyal, be true; and may the Father of mercies and God of all comfort bless, keep and comfort you.

Your brother and bond-slave of our blessed King,

J. F. RUTHERFORD.

P. S. We, associate prisoners of our dear Brother Rutherford, desire to express our hearty concurrence in the above message of love and admonition.

W. E. Van Amburgh, A. H. Macmillan, Geo. H. Fisher, Clayton J. Woodworth, R. J. Martin, F. H. Robison.

July 3, 1918. Long Island City, N. Y.

Are These Men Criminals?

(The following letter from the wife of one of the eight Bible Students sentenced to 20 years in the Atlanta Penitentiary, was published in THE WATCH TOWER, the official church paper of the International Bible Students Association, recently. We reproduce it here as it gives a remarkable insight into the character of these men who have been kept behind prison bars without even the privilege of giving bail pending the appeal of their case.—Editor.)

Dear Brethren Everywhere:

Since our brethren in prison cannot write all the dear friends, in their behalf I wish to express the great gratitude they feel to each and every one of the dear brethren who sent them some remembrance for Christmas, and this without regard to intrinsic value of the gift.

Many of their presents were packages of good, substantial and wholesome food. Since receiving it they have much improved physically. The oranges and grapefruit have been specially beneficial and probably have saved them from much sickness and suffering. The other foods have built them up physically, and each one is feeling much better. They are very grateful to the Lord for these temporal blessings and are very desirous of expressing their thankfulness and gratitude to the dear ones sending the gifts. Especially do they desire to express their thankfulness and appreciation of the great love that prompted the gifts. They were very much touched by the sweet messages accompanying the remembrances. One dear sister wrote, "Sugar was scarce, and we did without several days to save sugar to make some goodies for you." Of course the brethren had to shed some tears for such love; and all they could say was: "God bless them for their loving kindness!" Never this side the veil, dear friends, will you know how much good you did and how much joy you brought to these ambassadors who are prisoners for Christ's sake.

More than 150 prisoners in the Castle had nothing for Christmas, and so our brethren got a list of them from the officers, and out of their own abundance made up a little Christmas package for each of the unfortunates; and by this many were made happy. Even the officers were so pleased that they were heard to say, "Never was anything like that done at this place before." And so we can truly say, the Lord was in the prison that Christmas. I knew each of you would be glad to know these things, because each of you had a part in them.

Our brethren wish me to say for them that they love you one and all very much—every one of the Lord's dear little ones—and if it be his will they greatly desire to come to you and serve you and make known their love unto you.

Your sister by his grace,

HARRIET B. FISHER.—Ga.

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